

LINGUOCULTURAL «MILITARY» CONCEPT IN THE RUSSIAN LINGUISTIC WORLD VIEW: GENDER ASPECT

Ildar Kh. Safin, Yelena I. Kolosova, Tatyana A. Gimranova (Bychkova)

Kazan Federal University, Kremliovskaya str, 18, 420008, Kazan (RUSSIAN FEDERATION)

DOI: 10.7813/jll.2016/7-2/65

Received: 25 Apr, 2016

Accepted: 30 May, 2016

ABSTRACT

This article is devoted to the analysis of verbalization of a linguocultural concept "military" in Russian. Work fits in a row researches which are at the intersection of the major disciplinary fields of modern linguistics: cultural linguistics and linguoconcept science. The sphere of concepts of Russian includes concepts of a different order on structure and according to contents. The concepts having gender coloring act as separate group. In the course of the analysis of the actual material the following methods have been applied: a method of the discourse analysis, a method of the component analysis, the field method which is basic for system representation of lexical units of the general semantic space. The language units realizing basic value of a concept in the semantic structure are allocated, the linguocultural analysis of structural elements of the lexico-semantic field of a concept "military" in Russian is carried out. The lexical, phraseological and paremiological units in Russian including a concept "military" and also the case phenomena existing in a conceptual picture of the world of native speakers of Russian have served as material of a research. The data of the carried-out linguocultural analysis received during the research can be interesting to experts in the field of a linguoconcept science, represent the analysis of representation of a concept "military" in the Russian language picture of the world.

Key words: conceptual picture of the world, language picture of the world, linguocultural concept, gender aspect, Russian

1. INTRODUCTION

In the 90th years of the 20th century in domestic linguistics studying of linguocultural concepts which continues to this day as material of a research is huge actively began. The most productive in this area are V. I. Karasik, G. G. Slyshkin, V. A. Maslova, S. G. Vorkachev's works and others. After V. I. Karasik and G. G. Slyshkin we consider that the linguocultural concept represents the conventional mental unit directed to complex studying of language, consciousness and culture [1].

The sphere of concepts of Russian includes concepts of a different order both on structure, and on content. The concepts having gender coloring act as separate group. Some works of foreign scientists are devoted to a research of gender features which are shown in language though there are similar works and in domestic science [2]. One of such gender concepts in Russian is the concept the "military" certainly reflected in the Russian language picture of the world and possessing all signs of a linguocultural concept, such as conceptual, figurative and valuable components. Gender coloring of a concept "military" is caused by the fact that long since in representation of the Russian person by the soldier, a defender is the man while the woman – the keeper of the family center. It is known that women serve in modern army also along with men. Besides, in wartime of the woman battle on fronts, nothing without yielding to men. And still in consciousness of people the military – especially male profession about what witnesses the analysis of paremias and precedential texts in which the called concept found the reflection.

This article is devoted to the description of a linguocultural concept "military" in the Russian sphere of concepts. Work is at the intersection of the major disciplinary fields of modern linguistics: cultural linguistics, a linguoconcept science, gender linguistics it is also turned to consideration of the verbalized ideas interior as carrier of a certain culture within an anthropocentric paradigm of the humanity.

2. DATA AND METHODS

The lexical, phraseological and paremiological units in Russian including a concept "military" served as material of a research. Besides, the attention to use of this concept in precedential texts was paid.

For the solution of objectives the following methods were used: the method of the discourse analysis opening content of a concept in scientific and ordinary consciousness; the method of the component analysis applied to determination of a semantic prototype of the concept which is the cornerstone of a concept; the field method which is basic for system representation of lexical units of general semantic space.

3. RESULTS

The analysis of a linguocultural concept assumes allocation of its such components as conceptual, figurative and valuable [3]. As a matter of fact, availability of all these three components is also witnessed about reality of existence and an existing in the Russian conceptual picture of the world of this or that linguocultural concept, in particular a concept by "military".

The fact that gender concepts of languages are first of all linguocultural concepts doesn't raise doubts. National specifics of understanding of this phenomenon are in most cases shown at the level of individual meanings which are inseparably linked with the sphere of emotions, estimations and thanks to which distinction of mentalities of related ethnoses is found, as it is shown in language [4].

We will address dictionaries for the purpose of a specification of a conceptual component of the described concept. So, in T.F.Efremova's dictionary the following value of a lexeme the military is provided: 'The military – The one who is in military service' [5]. In D. N. Ushakov's dictionary we read: 'MILITARY, military, m. Being in the military service (преимущ. at command positions). – What does he do? – He is a military' [6]. In S. I. Ojegov's dictionary already sending with a lexeme the serviceman: 'The MILITARY - m 4. The same that serviceman'; 'The SERVICEMAN - him, m People which is in the military service' [7] Thus, the military – first of all a profession, and as it is connected with military service, a male profession.

Considering a universal concept "military" in the Russian language picture not superfluous will be to note that from the historical point of view the concept was transformed: its semantics extended, the connotation changed, new lexemes were entered. Verbalization of a concept during an Old Russian era was connected first of all with such lexemes as *ratnik*, *ratoborets*, *voinik*, the warrior, the hero, the athlete, etc. So, in "Materials for the dictionary of Old Russian language" of I. I. Sreznevsky in the dictionary entry of a lexeme the *ratnik* is noted several values, polar from the point of view of semantic fullness: *ратникъ – воинъ; – неприятель, врагъ; – противникъ, противоборець; врагъ (о дѣволѣ): Ини же молвяху, яко простили людии суть, пуце и Половецъ; Юрьи же Дамамеричъ молвяхе: ратници суть и добраа вои.* (Suzd. l. 6731 (on the Academician of the joint venture.)) [8, t.3, page 108]; *ратоборьць* – воитель, врагъ: *Крепость разрушилъ еси ратоборца* (Min. 1096 (Oct.) l.72) [8, t.3, page 105]; *воиникъ* – воин; – военный начальник: *Воиникъ силенъ.* (Min. Fetters. 11th century, 134) [8, t.1, page 286]. Use of a lexeme *ratnik* and the soldier in one offer testifies, in our opinion, first of all to the existing conceptual distinction in language consciousness of the Russian person of that time. Use by copyists of traditional epithets the soldier, *voinik* and negative lexemes *ratoborets*, *ratnik* emphasizes a positive connotation of lexemes, comp.: *добраа вои* (Suzd. l. 6731 (on the Academician of the joint venture.)), In memory сватара Ivana of a *voinik* (Ip.l. 6691 g) [8, t.1, page 286], *Стрелы съкрушивъ лютаго ратоборца* (Min. 1097 l.169), *Золь ратоборець, великъ неоукротимъ супостать* и боритель (Zhīt. Stef. Perm. l.698) [8, t.3, page 105].

The linguocultural analysis of concepts in language, undoubtedly, includes consideration of ways of formation of this or that conceptual sphere in language, also the appeal to folk art, to the images fixed in language consciousness isn't casual. It is known that in language all experience accumulated by the person accumulates: "Current linguistics investigates the way human knowledge is reflected in the language. Owing to this fact it has become very acute to explore folklore as a mean of reflecting human knowledge" [9, p.193]. Proverbs and sayings of the Russian people give the chance to track as the image of the person of the military was estimated, thus the fact that some kind of rephrasing, accretion of sense is noted by comparison of paremias of the different periods is interesting. So, the proverb, rather frequency at the present stage, *Один в поле не воин* had absolutely other value and contacted initially hardly in the field *Один в поле не ратай* (ратай, i.e. the plowman from an orata verb – to plow) the value which is initially going beyond a circle of a military perspective: 'Alone it is difficult to do everything, you won't make what can be made together' [10], over time has been transformed to *Один в поле не ратник*, and already later there was a replacement by a lexeme the soldier. The proverb has the various variations specifying national specifics comp.: *Если по-русски скроен, и один в поле воин, Советский солдат и один в поле воин* [10]. Formation of patriotic consciousness is shown also in such proverbs glorifying the Russian, and is later than the Soviet soldier: *Русский солдат не знает презрад, Где русский конник, там враг покойник, Для русского солдата граница свята, Славна богатырями земля русская, Советский воин похвалы достоин, В Советскую Армию пошел – родную семью нашел* [in the same place]. These motives in interpretation of the Russian soldier are used by poets and writers, the brightest, combined in itself all poetics of traditional perception of the Russian soldier, in our opinion, there was Vasily Tyorkin's image in the poem of the same name of A. Tvardovsky: Forward, in fire pitch He goes to fight, the Saint and guilty, Russian wonderful person [11].

The concept "military" initially is gender specific: in use of the lexemes entering this semantic field prevalence of the characteristics underlining a masculinity is available: *Воин врагов побивает, а трус корысть подбирает; Три вещи славят солдата: смелость, победа, награда; Красна девушка косами, а солдат – орденами; Не родом богатырь славен, а подвигом; Богатыря узнаешь на поле брани*, etc. The characteristic of an image of the soldier (the warrior, the soldier, in general – the military) is brightly submitted also in literature: *В нем пунша и войны кипит всегдашний жар, На Марсовых полях он грозный был воитель, Друзьям он верный друг, красавицам мучитель, И всюду он гусар* (A. S. Pushkin, With ¹ 103.2.); *Найду ли смерть, как воин в битве честной, Иль как злодей на плахе площадной, Не будешь ты подругою моею* (A. S. Pushkin of BG XIII 184) [12]; *Вошел высокий военный, Косая сажень в плечах* (K. M. Simonov. Son of the gunner (1941); *И прямые, отменные, непреклонные, как на часах, молодые*

военные, в малых – покамест – чинах (Y. V. Smelyakov. The Black in Moscow (1958)) [11]. The image of the military with a positive connotation has strongly become stronger in national consciousness, long time remained priority, especially in women's perception. Gender distinctions in an objectivization of an image of military (man) in female usage are connected with high degree of emotionality, with a large number in general of the nominations of the male person about what witness also modern researches of scientists, for example, of gender interpretation of an image of the man in the RuNet [13]. Confirmation can be found both in fiction, and in song creativity, in the phrases which became already precedential comp.: *По старине торжествовали В их доме эти вечера: Служанки со всего двора Про барышен своих гадали И им сулили каждый год Мужьев военных и поход.* (A.S. Pushkin. Eugene Onegin (1826) [12]; *Не хочу идти За студента я, А хочу идти За военного.* (S. M. Solovyov. Separation [Songs] (1906) [11]; *А я люблю военных, красивых, здоровенных...* (the song of the Combination group), *Ах, какой был мужчина, Настоящий полковник* (A. Pugacheva's song, the author of words Isakov Yu.); *Младший лейтенант, мальчик молодой! Все хотят потанцевать с тобой, Если бы ты знал женскую тоску По сильному плечу, Младший лейтенант, бережит сердца безымянный палец без кольца...* (I. Allegrova's song, author I. Nikolaev) [11].

Decrease in an image happens in connection with connection of an image of the military with what traditionally bears a negative connotation in language consciousness: alcoholism, cowardice, theft, treachery, besides are possible associations and with a difficult period in the history of Russia (revolution, repressions, military and post-war time) and so forth. So, the image of the hero of the Russian national fairy tale Aniki-voyn became nominal, the hero brags that isn't afraid of death, but when that appears at it, aims to agree with it, to spare it, from here: *Аника-воин сидит да воем* (the late version: *Воин: сидит под кустом да воем*) – it is used in 'The Person Who Brags Only of the Bravery, but in case of the Slightest Danger Is Afraid' value; *Велик воин за стаканом вина!* – too accusation in imaginary bravery and alcoholism [10], *Везде, исследуйте улиц тыщи малюсеньких и здоровенных, – идет гражданин, а сзади – сыщик, а сзади – пара военных* (V. Mayakovsky. Poland (1927)); *И с ружьем наперевес Шел за ним военный, И отец навек исчез Где-то во вселенной* (И.В.Елагин. Товарная станция (I. V. Yelagin. Freight yard (1939)) [11].

Linguocultural concepts in a language picture of the world of this or that nation, undoubtedly, incorporate all possible conceptual concepts which ripen for centuries in language consciousness, they accumulate most often in different language units and designs and are transformed to idioms, paremias, phraseological units, case phenomena, thus providing cognitive memory of the nation. "An idiom is a realization of cultural knowledge cognitive "memory" which keeps the cultural traditions of folk mentality that determine the functioning and reproduction of phraseology as a constant view of the world" [14, p. 59]. It is a lot of in the Russian sphere of concepts and the steady associations connected with a military perspective which go beyond her limits. So, the known familiar expression that soldier who doesn't dream to become a general is bad it is used in the value far from directly military subject to encourage, encourage someone in any plan, a plan. However comparison of soldiers – the general, in our opinion, contains a conceptual concept and "military", his conceptual signs at the different levels testifies to complexity of a concept: emphasizes not only hierarchy of ranks in armies, but also importance of personal characteristics of soldiers, fighting unity, support of each other in everything. Statements of great commanders and military leaders of Russia can be confirmation to it also: To be at war not number, but ability; The Clever military person shouldn't act at random, without extreme; The soldier is dearer Me than himself; Itself perish, and help out the companion; Zri in a part - a family, in the chief – the father, and in the companion – the brother; Eat the share, and soldier's give to the soldier (A. V. Suvorov); Not fortress to take the Main thing, and to win war; With such good fellows – and to recede? (M. I. Kutuzov); The Victory will be solved by military art, bravery of commanders and fearlessness of soldiers; The World – it is good, however thus it isn't necessary to doze that haven't tied hands and soldiers haven't become women (Peter I) [11].

4. CONCLUSION

The linguoculturological analysis of a concept "military" in conceptual and language pictures of the world in Russian confirms the assumption that this concept is one of the universal concepts including various emotive estimation. It has been established that in Russian the gender component of a concept "military" is presented both with positive, and with a negative connotation; includes all range of conceptual signs (appearance, personal characteristics, national specifics and so forth).

5. SUMMARY

Collected actual material and the received results of the linguocultural analysis can be used by experts in the field of a linguoconcept science, a lexicography, cross-cultural communication. Similar researches as scientists note, allow to give the short review and to represent concepts, significant for a certain nation, in a language picture of the world, including in practice of teaching languages and cultures [15, river of 2727].

ACKNOWLEDGMENTS

The research is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

REFERENCES

1. Karasik V. I., Slyshkin G. G. Linguocultural concept as research unit // Methodological problems of cognitive linguistics: Thesis. / Under the editorship of I. A. Sternin. Voronezh, 2001, S. 75-80.
2. See.: WEATHERALL, A. 2002. Gender, Language and Discourse. London: Routledge. 177 p.; CAMERON, D. – KULICK, D. 2002. Language and Sexuality. Cambridge: Cambridge University Press. 192 p. WEATHERALL, A. 2002. Gender, Language and Discourse. London: Routledge. 177 p; GOROSHKO, J.I. 2005. Elektronnaya kommunikatsiya (gendernyj analiz). <http://www.textology.ru/article.aspx?aid=42>. HERRING, S. 1992 (Reference date02.08.2016).
3. Karasik V. I. Language keys. Volgograd: Paradigm, 2007. 520 pages.
4. Safin, I.K., Kolosova, E.I., Bychkova, T.A. Representation of gender concepts in the Russian and Polish languages, Social Sciences, Volume 10, Issue 5, 2015, pp. 562-565.
5. Efremova T. F. New dictionary of Russian. Sensible and word-formation. – M.: Russian, 2000. <https://slovar.cc/rus/efremova-tolk/269414.html> (Reference date05.08.2016).
6. Ushakov D. N. Big explanatory dictionary of modern Russian. - <http://endic.ru/ushakov/Voennoy-5955.html> (Reference date06.08.2016)
7. Ojegov S. I. Explanatory dictionary of Russian. M.: World and Education, Onyx, 2011. 736 pages of <http://www.ozhegov.org/>. (Reference date05.08.2016).
8. Sreznevsky I. I. Materials for the dictionary of Old Russian language. – St. Petersburg, 1893. <http://etymolog.ruslang.ru/index.php?act=sreznevskij>. (Reference date01.08.2016).
9. Nailya Fattakhova, Tsze Gen, Nailya Fedorova. The functioning of Lexical items rain and snow in Russian and Chinese folk omens. Sgem conference proceedings, 1-10 september, 2014, Bulgaria, pp. 193-201.
10. Dictionary of proverbs and sayings. <http://slovarick.ru/> (Reference date04.08.2016).
11. National case of Russian. <http://www.ruscorpora.ru/search-main.html> (Reference date02.08.2016).
12. Dictionary of language of Pushkin. – in 4 t. – M.: Azbukovnik, 2000. http://imwerden.de/pdf/slovar_yazyka_pushkina_tom3_2000_text.pdf (Reference date04.08.2016).
13. Bochina T. G., Miftakhova A.N. Gender interpretation of an image of the man in the RuNet//XLinguae, 2014, Volume 7, Issue 1, pp. 2-14.
14. Davletbaeva D., Sadykova A., Smirnova E. The aspects of Modern Phraseology Modeling // World Applied Sciences Journal (Education, Law, Economics, Language and Communication). IDOSI, 2013. – 27. – 58-62.
15. Gulnara Kh. Aleeva, Gulshat R.Safiullina. Using dictionaries in teaching English as a foreign language, International Journal of Environmental and Science Education, Vol. 11, No 9, 2016, pp.2727-2734.